

THE SOCIAL REVOLUTIONIST;

A MEDIUM
FOR THE FREE DISCUSSION OF GENERAL PRINCIPLES
AND PRACTICAL MEASURES,
PERTAINING TO
HUMAN PROGRESS
AND GENERAL WELL-BEING.

THE CAUSE OF TRUTH IS BEST PROMOTED BY FREE INQUIRY. ERROR
ALONE FEARS INVESTIGATION.

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CONTENTS.

The Human Brain.	131	132	New Testament Discrepancies.	148
Social and Moral Condition of the World.	132	134	Scene in Springtime:—Poetry.	149
The Marriage Question.	134	136	Social Revolutionist.	150-153
God's Laws and the World's Need.	137	140	Association.	153-155
Col. Fremont's Mariposa Estate.	140	140	Immortality.	155-157
The Philosophy of Love.	141	143	Dependence.	157-158
Notes from the Lecturing Field.	144	147	and the Sabbath:—Poetry.	158

CINCINNATI;

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BUSINESS NOTICES.—Our first No. is exhausted, but we have concluded to reprint it; so that all subscribers who have not received it, will yet do so. Some, we learn, are afraid to subscribe, lest they may not get the volume complete to bind; and others who have subscribed, regret that they have not received the first No.; but all shall be supplied, sometime before the close of the year. We printed nearly 1000 of No. 1, but we are young hands at publishing, and did not use it as economically as we should.—We are six miles from our Post Office, and cannot fill orders “by return mail.” We are necessarily a little slow sometimes, but we mean to be sure.—We have several brief articles on practical Socialism, for our next No.; also Chap. 4, of Mrs. Cridge’s Autobiography.—Any one sending poetry for the journal, should address it to Wm. Denton, Anderson, Indiana.—“Poems for Reformers” has been unavoidably delayed; it is in progress, however, and will be ready for mailing sometime in July.

OUR EXCHANGES.

MONTHLIES.—Buchanan’s Journal of Man, Cincinnati, O.; \$1.00 a year.

Nichols’ Monthly, Cincinnati; \$1.00.

American Christian Review, Cincinnati; \$1.00.

Phonographic Magazine, Cincinnati; \$1.00.

Murray’s Review, 20 Mile Stand, Warren Co., O.; \$1.00.

The Excelsior, box 996, Cleveland, O.; \$2.00.

The North Western Orient, Waukegan, Ill.; \$1.00.

The Wisconsin Home, Ceresco, Fond du Lac Co., Wis.; \$1.00.

SEMI-MONTHLIES.—Type of the Times, Cincinnati; \$1.00.

Practical Christian, Hopedale, Milford, Mass.; \$1.00.

WEEKLIES.—Spiritual Messenger, Cincinnati; \$2.00.

Independent Highway, Cincinnati; \$1.00.

Spiritual Telegraph, 342 Broadway, New York; \$2.00.

New England Spiritualist, Boston; \$2.00.

Boston Intelligencer, 158 Washington street, Boston; \$2.00.

The Medium, Conneaut, Ohio; \$2.00.

The Truth Seeker, Angola, Ind.; \$2.00.

Ottawa County Register, Port Clinton, Ohio; \$1.50.

Greenville Journal; Darke County Democrat, Greenville, Ohio; \$1.50, each.

Lake Zurich Banker, Lake Zurich, Ill.; \$1.00.

Besides the above, we believe, the Brooklyn Circular, Brooklyn, L. I., and Frederick Douglas’ Paper, Rochester, N. Y., and perhaps some others, are sent, in exchange, to Cincinnati, and received by the Corresponding Editor of this journal.

MODERN TIMES; The Labor Question and the Family. By Henry Edger. New York; Calvin Blanchard, 82 Nassau street. Price 5 cts.

This claims to be a brief exposition of the principles of a group at Modern Times, and it is well worth reading. There are some excellent things in it, especially what is said on Labor, Individualism and the Disconnection of Interests. But, to our mind, the author seems to have laid aside one God and accepted another; and the new one is Auguste Comte.

“In defiance of all the levelling propensities of the age, we boldly declare that our faith teaches us the necessarily hierarchical constitution of all real society.”

Auguste Comte occupies the “august position” of the “Priest of Humanity;” and we suppose that Henry Edger is a sub-priest. Again:—

“Instead of countenancing any of these sophisms, as absurd and self-contradictory as the rest of the metaphysical notions now afloat, Positivism at once consecrates and develops the family bond and the fundamental institution of monogamous marriage. But our marriage is really and truly monogamous—a one and eternal union, surviving even the tomb. It erects into system, the principle long cherished by the noblest and purest hearts, viz., that of eternal widowhood.”

Eternal nonsense! This is above the head of our philosophy, or else below it.

THE OCTAGON SETTLEMENT OF ANY, KANSAS; Containing full Information for Inquirers. New York; Fowler & Wells, 308 Broadway; 25 cts.

We shall give a more satisfactory account of the “Information” herein contained, in our next number.

A CARD TO THE WORLD; Rationale of Spiritual Manifestations. By Joseph Treat, Garrettsville, Portage county, Ohio. Price, 3 cents.

THE
SOCIAL REVOLUTIONIST.

M A Y , 1 8 5 6 .

THE HUMAN BRAIN,
IN ITS RELATIONS TO HUMAN SOCIETY.

BY J. H. COOK.

I here state this incontrovertible proposition: that human society will approximate to harmony and purity, as fast as the human BRAIN approximates to like conditions. Human society is but the out growth, or outer representation of the internal growth—planes of action and altitude of the human mind, indicated by its external instrument; the brain. All forms of society, have hitherto been more or less selfish, material and discordant; because the brains of men and women were of a like character. The natural division of the human brain into groups of individualized, but cooperative organs indicates the plan and character of a true harmonious prospective society. If we refer to any organ of the cerebral sphere, we find that it invariably points in a particular, and the same direction; has invariably the same function, which can have no substitute—in short, has an indestructible individuality. Around this organ are located a circle of organs, each having its peculiar function and direction, or individuality, differing from, yet more nearly resembling the character of their centre, and of each other, than any other organs of the brain. As we recede from the aforesaid starting point we find that the direction and function of organs differ more and more from it in every respect, until we reach a point or organ which is designed to counteract, or check, its extreme tendencies and activities. Thus we see that the cerebral organs are developed in groups of indissoluble affinities—affinities caused and sustained, by relations and condition, that promote attraction and prevent repulsion. Every organ cooperates with every other organ, in proportion to their nearness to, and opposes or checks them in proportion to their distance from it. No organ of the brain comes in IMMEDIATE contact with its opposite or check power, nor with any intermediate organ; (the first circle around it excepted) but is connected with, and influences them by intermediate agents, or a chain whose links succeed each other in degrees of attraction or repulsion. We may readily perceive the necessity of each organ being FREE to act in its own way, time and direction; for without this freedom there is not, there cannot be natural, constant, harmonious cooperation. Every organ cooperates and opposes, impels and checks, attracts and repels, in order that all the functions and relations of the whole brain, may be performed and sustained. No organ when acting normally, disturbs or hinders the action of any other organ or group of organs. We see also that since every part of the brain is a cooperative individuality, so the whole brain or being was designed to, and ultimately will be a cooperative individuality. If these brief, partial and imperfect representations of man's cerebral structure be correct, they furnish (if anything furnishes) an unerring guide to a true prospective society, and

an immovable basis, upon which the philanthropist and philosopher may rest his hopes of the future condition of a true life. Outer forms of society being but correspondences of internal development, it is just as necessary, that from time to time, those forms should be modified or abolished and superseded by more liberal and tolerant ones, as it is, that the boy growing up from youth to manhood, should have each succeeding garment made larger to correspond with his increased physical dimensions.

The mass of mankind in ignorance of this truth, look upon present forms and systems as fixed, and the best possible. Many scientific minds, well versed in physical science, who know the facts, principles and relations in the lower world of matter, and who have applied them in the construction of machinery and works of internal improvement and communication, by and through which human labor has been greatly abridged; material wealth, in all of its forms, been increased ten thousand fold, in a short time, and on the wings of commerce, been distributed over the globe, and the ends of the earth thus brought together,—are faithless about, and ready to oppose proposed new plans and forms of Society, although they are philosophically inevitable, and just as possible and probable as, and far more important (if changes are important in proportion to the happiness that follows,) than all rapid, powerful and wonderful material structures. Could men but read the revelation and prophetic language of their own progressive brain, they would discover, that in social, as well as in all other improvements, "where there is a will, there is a way." The novelty and revolutionizing character of any new reform of society is no proof of its impossibility, or, of its being inimical to human purity and elevation, but, to my mind, of the contrary. The lesson to be learned from the human brain, is, that men and women in a future, true society, are to stand in the same relation to each other, that the different organs of that brain, hold; and to be at the same time as independent and free; also, that those persons, whose developments are alike, or nearly so, are the only ones, that can cooperate together in close proximity and relations; and, that even their small difference is necessary to their union, as is the case with the organs of the cerebral groups; also, that when men become wise enough, instead of trying to live and act in immediate contact with others, indiscriminately, they will be linked to them, by a chain of gradual affinities, repulsions, antagonistic or assistant powers; also, that like the organs of the brain, there will be room enough for all, and work enough for all, as they are respectively capacitated to receive and enjoy; also, that like the center of each cerebral group, the groups of a true society, will have their center, chief or pivot, who will from his own nature, be self-elected, and between whom and the other members of the group, there will be reciprocity of action, friendship and harmony; also, that as the members of each group ever maintain a distinct individuality; and, that a member of any group cannot be a member of any other group; nor, can a group fill the place of another group; and, that there will be difference enough between the members of groups, and contiguous groups, to prevent repulsion, and resemblance enough to cause attraction.

SOCIAL AND MORAL CONDITION OF THE WORLD.—NO. 3.

BY J. M. STAHL.

The present age has reason to boast of its arts and sciences, for never was there a previous time when the inventive genius of man was so fruitful, and so many new truths unfolded to mortal vision. The means by which the wants of man are procured, are daily being facilitated by the introduction of new machinery. But almost in the same ratio as we shorten the means of supplying our wants, are our wants increased. As man advances from the savage state to civilization and enlightenment, his wants increase, and will

ever continue to do so as long as he ascends in the scale of being; so the time will never come—as some have vainly prophesied—when all manual labor will be performed by machinery, “and man stand off and look on.” Nor should we wish for such a state of things so long as our physical systems are constituted as at present to require so much exercise for their development and healthy action. Man is formed for physical labor, and without it there can be no perfection.

From the most authentic sources of information that can be obtained, the power that has been brought into action by machinery within less than a century past, is equal to about six hundred millions of adult laborers. If this be a correct estimate—and we have reason to believe it is—then the amount of labor, now performed by machinery is far more than was required to support the world one hundred years ago, and yet there is plenty of labor for human hands. If the amount of manual labor now performed is equal to what it was one hundred years ago, then it follows that it requires more than double the amount of labor to supply the wants of the world now than it did before the late inventions of machinery, or one hundred years ago.

It may be asked then, what is the advantage of all our boasted machinery if the amount of labor to be performed keeps pace with their increase and nothing is gained in the way of lessening the physical labors of man? There is a gain in this direction, but not to the amount of labor performed by the machinery. The increased wants of our civilization could not possibly be supplied by hand labor; hence without machinery many of our wants would go unsupplied and we should labor under many disadvantages. Machinery supplies our wants more plentifully, and thereby enables us to live faster, enjoy more, and make greater advancement in moral and intellectual culture.

One would think that with all this machinery to assist the laborer in his toils, his condition would be one of comparative ease, and luxury. But what has been the effect of machinery in its practical operations on the day laborer? Is he benefited by it? Has he hailed it as a kind genius sent to assist him in his daily toils? or does he look upon it as so many rival workmen born into existence from the fertile womb of invention, with whom he has to compete? This last is the true light in which he has been compelled to view it. No one derives any benefit from machinery but the owner; and the capitalist understands his own interest well enough to know, that these untiring, soulless, workers are much cheaper and more profitable to him than human laborers; hence he delves deeply into machinery and is thereby enabled to doubly oppress the laborer. This perversion of machinery in the hands of capitalists has been a cruel and deadly curse to the laborers of Old England; and the same causes that have oppressed the laborer in the old world; are at work in the new, and if a revolution is not effected for the emancipation of labor, the day will come when he will eke out the same miserable existence here that he now does there. That time may yet be in the distant future, for we have many fair plains and fertile valleys in the wide West, to receive the laborer as he becomes oppressed in the older districts.

The common day laborer now occupies the same position here that he did in England five hundred years ago, that is, his day's labor procures him about the same amount of the necessities of life; and should the same causes continue to obtain here that did there, 500 years will bring him to the same point of oppression and starvation. But the emancipation of labor is now becoming the great problem of the age, and it is to be hoped that the friends of humanity will solve it before the clanking chains are much tighter drawn upon it. There is hope for America, but for the Old World the night is dark. Ground down by the iron heel of capital as the laborer is there, he has no power of self-resuscitation; and his noble lords, deaf to his cries, revel in their palaces and extend no arm to save. Socialism has no salvation for them. Talk to them of cooperation and the unitary home, and they know not what you mean. Their souls are too nigh crushed out to appreciate their

own condition, much less that higher life to which socialists aspire. The boon of socialism is for those who have aspiring souls, and long for a more harmonious society than has yet dawned upon earth. To such it offers a blessing, but to the toiling millions of Europe it offers no relief; and unless some internal revolution works their redemption, a long existence of poverty and misery awaits them.

Let the laborer of our own country take warning before the strong chains of capital are too closely drawn around him. His surest hope is in the principles of a free government, and the liberal spirit of the American people in educating all classes. We have some wise and good men in our legislative halls, let us have more like them,—let the monster capital be bound by the strong arm of the law, and the soil reserved for those to whom it rightfully belongs, and the laborer will have little to fear. He may then sit around his own fireside, till his own soil, and sing his songs of freedom.

THE MARRIAGE QUESTION.

COURTSHIP BEFORE AND AFTER MARRIAGE.

Before marriage, the obsequious and attentive lover wants to live only for the idol of his heart; counts his own will as nothing; yields in everything. "The happiest time is now," and we say, "let her thus reign forever." How radiant the ideal of her future, to be marred—not always, but often, O how sadly!

One extreme leads to another. She has self-hood now—individuality, and so moral force; her lover feels it, and behaves accordingly. But married, she and her affections become the husband's property. From being her lover, he becomes her lord; and from being obsequious, he becomes exacting. But the master is not free, and after a momentary gleam of joy, he realizes his actual position, and chafes under the restraint. Such is the testimony of many. The bonds may be sweetened with love for months—for years, perhaps; but untold millions have not been so fortunate. Shut up in their domestic prison, the pair become restless, irritable and dissatisfied with each other. Neither are to blame, but they blame each other, and become a mutual torment. Before marriage, they were free, and had assumed neither to appropriate nor to be appropriated. Hence, the world of love was open to each, in proportion to his or her capacity to receive it and be happy. But now, there is a system of legalized espionage, and he has cut off all his brethren from her love, and she has cut off all her sisters from his love. He assumes to be appropriated by her, and in consequence, his female friends shun him; she assumes to be appropriated by him, and her male friends shun her. They twain are left alone in their dual glory. Thus abandoned by others, so far as the institution is regarded, which isolates the pair, they endeavor to make the most of each other. The one feels that the other should be able to give a full response to all that his or her affectional nature craves; and this is the beginning of trouble. Only contracted natures, such as have little compass of soul, can find a complete affectional, soul-full response from any other one being. Larger souls possess a variety and breadth of social capacity which no one individual even of the other sex can fill. For brief periods, there may be a considerable degree of dual absorption, but this has a special purpose, and it cannot be lasting. The changes to be rung upon a high wrought and complicated being, are too varied for this. A great soul, looking to one for what the many only can give, instead of satisfaction, finds vacuity and disquietude. Then follow in legitimate order, exactions, outraged feeling, censure, recrimination, repulsion. Both may be noble, but infatuated by the fables of marriage, they believe each other to be ignoble. The thongs of affectional despotism are festering in

their souls, and little dream they of the real cause of all their anguish. The wrong is in the accursed system, and not in each other. Remove the unnatural constraints of marriage—its coop and tether; permit woman to be queen of herself, and she will be true and faithful before God and man. She will be subject to the bonds of affection, to principle, to her highest thought, and to no other. Men will find it necessary to continue their attentions through life. Without slave-wives, subject to the master's nod, they will have to respect woman as the *INDIVIDUAL* center of her own affectional sphere. Would this not be a boon for every noble woman? Thousands of the married could answer; thousands meant to be the creatures of affection, who are shut out by the tyranny of marriage from almost all that is lovely, upon their own plane, till the heart becomes a waste, from which not love, but sighs, go forth!

The entire capacity of the soul should be filled. All of our affectional needs should be supplied. What one cannot give, it is not only our right, but our duty, to seek in another. It is a sin against our nature to disregard the deepest wants of the soul. Puritanism and Deity are at war; and let the starveling range himself under the banner of Puritanism; the great soul will choose a mightier Chieftain.

CONTROL OF THE AFFECTIONS.

As it relates to the affections, before and after marriage, I may be charged with committing a great error. "Before marriage, the parties are free to choose, and it is this which puts in jeopardy the constancy of the affection; after marriage, there is no such liberty of choice, and the parties, aware of the stringency, are necessarily true to each other. So far as they are considered good members of society and obedient subjects of the law, they are bound to cultivate the one affection and check the wanderings of a lawless imagination."

There are just two fatal errors in that idea. It presumes, first, that love can be put in fetters; and secondly, that the affections are under the control of the Will. The two errors, however, amount to the same thing.

Love is a bird of freedom, and it must soar and sing. The moment you cage it, you check the spontaneous outgushing of its melodies, and the bird pines away. When love feels that the conditions of its existence are compulsory; that it is no longer winged with spontaneity, but fettered with the obligations of duty, it begins to languish in the stranger's land, and would seek its own dear, rosy fields of freedom. If you want the bird to be beautiful, joyous and happy, to live and sing, you must let it be free to fly and perch as it wills.

In the matter of the affections, Will has just the same power that it has over the belief. We must believe according to the appeal which the evidence makes to our minds; and we must love what to us is lovely, and we cannot help it. Men can about as easily add to their stature, by taking thought, as by an effort of the Will, to believe a doctrine which is manifestly absurd, or to love an object which is loathsome and repulsive. The expressions: "I cannot believe that doctrine to be true;" "I cannot love that individual," are stereotyped.

It is true that a stubborn effort of the Will, in connection with prejudice and superstition, may effect both love and faith to some extent; but thus armed, it serves more generally, to make dupes of married people and church-goers. They affect to love, just as Calvinists affect to rejoice over "God's glorious plan of redemption."

Here is an individual who always prays for faith. Why? Simply, because he does not fully believe. What he calls his faith, is an excrescence stuck on; it outrages his reason, and is no part of himself. Yet, by fervent prayer and hard trying, he has fairly persuaded himself that he is a "believer." He will not encourage doubts;—O, no; that

would be wicked! And by force of Will, he modifies circumstances and conditions, and thus manages to retain partially an arbitrary belief, and to deceive himself into the conviction that his faith is unexceptionable and God-approved. If quite an undeveloped being, he may fairly subdue the freedom and spontaneity of his inner nature, and palsy his manhood.

It is just so with the many who are yoked in marriage. The twain must love each other; prejudice, ignorance and superstition come to the aid of Will; consciousness is deceived, and the parties manage to believe pretty fully in their love, long after it has become merely a friendship—and often a very cold friendship, at that.

When we begin the use of compost and artificial culture, we get a morbid growth—a monstrous production. The stamens turn to petals; the flower is barren; Nature's purposes thwarted; and now in place of reality, we have a great deal of sham. A love which requires cultivation and constant effort to keep it "burning," has no longer the sanction of divinity in it, and it had better "go out."

Love being spontaneous, it often springs up very unexpectedly in forbidden grounds. How frequent that one individual forms an ardent attachment to another in spite of all conviction and effort to the contrary. Divinity is in the affection, and Truth and Nature are mightier than the Will.

But still, as there are some who shut their eyes to truth, and thus manage that all the faith, they ever have, is the old one, however untrue; so others, by making themselves repulsive, and shutting beauty and loveliness out of their souls, may have no other than a legal love, however uncongenial.

Conversed with a lady friend who claims to accept the idea of freedom for woman; but she would have "the pair unite for a life-love, think of nothing else, and then they would always love!" Just a few days before, had conversed with a church-going man who claims to reject sectarianism; but he would not read original authors, or look into new doctrines, for, as he said, "their tendency is to unsettle the mind! Thus we go—half out of the old shell, thinking all the while that we are free.

A foggy-marriager has said, he "made no doubt that most married persons, by looking round a little, might find others they could love better than their legal mates, but," that "it would be wrong for them to do so." They avoid such loves now, by keeping aloof from the sphere of their attraction;—that is their only way; and considerations of expediency may make it proper to do so, but considerations of absolute right, never. That all are not free at all times to enjoy their highest loves, is proof to every harmonious mind that the system which necessitates the sacrifice, is a compound of despotism and discord. It is a system of arbitrary coercion, and not of natural attraction. It is based upon the dogma of human depravity, and ignores the God-like qualities of our nature. It plants thorns in the pathway of life and cripples all its roses. It maintains a Gehenna of filth and pollution in the midst of civilization; and good men are sick with the stench which covers all the land. It is a tyranny working out the direst infernalism amidst the central forces of human destiny; and for this it is doomed! The decree is registered, and a higher humanity will execute it.

PROVIDENCE REGULATED BY LAW.—It appears to me, that the interposition of Providence in the affairs of men, and a divine influence on the human mind, are under regulations, or laws, according to the economy of the gospel, which are as wisely adapted to attain the end proposed, in the circumstances of the subjects to which they are applied, and operate with as much certainty, under the circumstances, as the laws by which the heavenly bodies are preserved within their respective orbits, and directed in their various motions.—DR. JOHN WHITEHEAD.

GOD'S LAWS AND THE WORLD'S NEED.

BY E. L. CRANE.

We sometimes hear it said; "God's laws are broken;" "he broke God's laws by so doing;" "he is punished because he does not render obedience to God's laws;" &c., &c. This language is not strictly correct. If I rightly comprehend the facts of the case, God's laws, as revealed to us through nature, are never broken. If a man through a mistake, or otherwise, swallows a dose of poison, God's laws for the preservation of health are not broken, they stand as before the poison was taken, in full force and effect. You ask "if the law has not been broken, what has been done?" Simply this; the man who swallowed the poison is placed, by so doing, in such a relation to God's laws for the preservation of health, as to be affected disagreeably by them. The first thing then for a man to learn is this: What God's Laws are. The second thing is, for man to learn how to place himself in such relations to them as to be agreeably affected thereby. I know Sin is defined to be a transgression of law. If a man ruins his health by needless exposure, it is said, "he has sinned." Sin then should be defined, the placing of yourself in such a relation, to law, as to be disagreeably effected thereby. If we look at this matter closely, we shall find this is what the World calls sin. Perhaps I should extend my definition of sin, a little. Sinful actions, are such as affect the doer, or others disagreeably. If a man steals, lies, swears, &c., the effect is disagreeable to himself or others, and often, to both self and others. If no one had ever been disagreeably affected by any action of man whatever, the idea of sin would never have entered the world; if this is true, it shows conclusively where the idea of sin came from. But is it contended that all actions which disagreeably affect the doer or others, are sinful actions. I answer, when properly understood it is so contended. It is true we have sometimes to act in a manner which is somewhat disagreeable to ourselves or others, but it is because the action taken in all its consequences will yield more pleasure than pain to mankind in general. It is also true that men differ as to what sinful actions are. For instance, some contend that dancing should be classed with sinful actions, and the reason they assign is, "there is more harm than good resulting from the practice of dancing." Others think more pleasure than pain is the result, therefore, class dancing with commendable actions. Hence, it is plain, that our ideas of good and evil, righteousness, and unrighteousness all have their foundations in the amount of happiness, or misery flowing from the sayings, and doings of mankind. So far as God is concerned, it is immaterial what position man sustains to his laws; but it is by no means a matter of indifference to man. God has so constituted man, that he may be pleasurable and profitably affected by all that surrounds him; God has also constituted man that he may be painfully affected by all that surrounds him; and these two capacities of man, of knowing what is pleasurable and painful, is the great lever destined by the laws of God to work man's redemption from Sin; that is, his redemption from doing such things as have more pain than pleasure attending them. Selfishness is much condemned in this world, as if it were a thing not fit for a man's heart. It may be seen by the foregoing, that this condemnation of selfishness is all wrong. It is a feeling of man given by God himself—a feeling by which the most beneficial results are worked out to mankind. The truly selfish man is the very best in community. A man who injures his neighbor is not a truly selfish man. He is an ignorantly selfish man, and has done an act against his true self interest. God has made man to be governed by his self-interest, and it is a foolish thing to try to govern him in any other way. If you would guide man in the way he should go, enlighten him; show him that his own private individual interests require that he act honestly and uprightly. Will any man take upon himself to say, that it is ever man's private interest to wrong his neigh-

bor? It appears to me, much of the teaching we hear, instructs man that his private, selfish interests are incompatible with the public good, and that man should lose sight of himself in almost all of his actions; whereas in all of his actions the great inquiry should be, how will it affect myself? Have not all the great benefactors of mankind done themselves more real good than they could have done in any other way; and can we suppose for a moment that they did not feel the good of their actions coming home to them in pleasure and enjoyment every day? Never teach man he has a selfish interest incompatible with the rights of others; for he has no such interest. All the law in the world is God's law! "What a horrid proposition that is," says one. All the actions in the world are God's actions! "What a horrid, foolish proposition that is," says another. "There is no use in talking to a man who can believe such a proposition for a moment. It is blasphemy, even to suffer such a thought one moment's resting place in your head," exclaim, more than two thirds of the world.

All admit God created this world; gave it its laws; set it in motion, at least near six thousand years ago; that there was no law, no principle, or cause of action, except what came from God originally, is a fundamental maxim; even the Devil himself, is not believed to be co-existent with God. Then if the Devil is not a self-created being, he is a God-created being. That the devil created himself and set up an opposition to Almighty power, is a contradiction in itself; for it can't be true, that God is Almighty, and yet, there is another self-created being in his dominions, thwarting his purposes. But says one; to say, "all the doings, thoughts, and actions in the world, are God's actions, etc., destroys all idea of accountability." Not at all, as I think. Accountability rests entirely on the fact, that when man stands in a certain relation to other things about him, he is disagreeably, or pleasantly affected by them, as the case may be. Common language calls this, "God's penalty for violated law," or "just accountability to God;" and to this definition I have no objection when rightly understood. The present condition of the world, in all of its physical, moral and intellectual developments, is but the necessary and proper out-birth of its formation and laws, which were made and given by God, himself, when the world first had existence. If this last sentence is not true, then there is in the world a power, or powers independent of God's Almighty power.

This idea of God's doing every thing, by no means interferes with the fact, that certain actions which God performs through man, but which for brevity of expression we say man does, has a tendency to fill the world of mankind with pain and suffering; and certain other actions fill the world with happiness and enjoyment.

God's laws have developed man a thinking being; he is capable of thinking when there is something operating on his faculties, such as seeing, hearing, etc. God's laws have so developed things, as to have the power of acting upon his hearing, etc; hence, it is, man thinks.

To some part or power of man, the world has given the name of "man's will;" but this will is so arranged, that it never acts until some cause makes it act, and any given cause acting on the will of man, gives the will a definite and proportional action, just with as much certainty and precision as any given power, acting upon a water wheel, will give the wheel, definite and proportionate action. The will is connected with other parts of man; of course, the other parts connected with the will, are given a definite and proportionate action. So with the wheel; it is connected with other machinery, which has given to it definite and proportionate action; and the one is as much under the control of God's laws, as the other.

There are now causes and effects developing themselves, which will ultimate in a "peach-blossom" this spring; the peach-blossom, with all of its beauties of color and fragrance of odor, all say, is the work of Almighty power—the work of God. There are now, causes and effects developing themselves, which will end in a fit of passion, and thrust the murderer's dagger to some innocent man's heart.

Now, I ask, if the causes and effects which are thus to ultimate, are not equally the developments of God's laws? If any one says, the last train of cause and effect, is not a development of God's laws, as well as the first, I would like for him to put his finger upon the cause, or the effect in the whole train, which is not in perfect accordance with God's laws. Let us look for a moment at God's way of governing the world. God has made man capable of being pleurably affected, in some of his relations to things that surround him—he is also so constituted, that he may be disagreeably affected by things around him. Man is so constituted that he knows when he is enjoying happiness, or suffering misery—he is so constituted that he loves happiness, and hates and shuns misery. Man is so made, that he cannot voluntarily act without motive, but can will to act when his will is stimulated by sufficient motives. Man is so made, that to be happy is a sufficient motive, to move the will to action.

God has also so made man that by much experience he can learn what actions produce happiness, and what actions cause misery; and it is from this knowledge man acts. Is it not a fact, if man had no knowledge as to what kind of actions would cause happiness or pain, he would be as likely to do one as the other. Again, God has given all men certain faculties of mind, all, however, concentrating in self. There is one of the faculties, we call benevolence. Now benevolence looks out for self in a more extended and different range than some other faculties, and it sees, or thinks it does, (our self styled Reformers are an example) that the greater part of mankind are not doing such things as will ultimate in their happiness; hence in order to turn man in the direction which they think most conducive to the happiness of the world, and their own good of course, they throw out their views among mankind, as a fisherman does a hook, to catch and bag, all who are willing to bite. The truth of the matter is simply this: If the ideas taught are truths, and if any one is induced to practice the truths taught, so far at least, the world is benefited by the teaching. But if the ideas taught are not truths, but false gods, then the world is injured by the teaching; but God's laws are constantly bringing good out of what the world calls evil. The very injury done the world by errors in teaching, points man in the direction he should go. So when error of teaching comes, it is under all the circumstances, (and this is the way every thing should be considered) the very best that can be done. It is true we often say if things had been so and so it would have been better, but take the if out and then any transaction is best as it is. After a man has done an imprudent, or wicked action, he always says, if things had been so, or so, I would not have done it. But here as before, take the if out and he would always do as he did; because the motive to action, the if being out, was sufficient to make him act as he did. Say any given action is performed—there was a train of causes and effects which commenced with the very dawn of creation leading on to the given action, and every cause in the whole train produced just the effect it was competent to produce, no more, no less.

Had man the wisdom of the Almighty, he could take any given effect, and from the effect, go back to the cause which immediately preceded it, and so on back, step by step, until he reached the dawn of creation; and in the whole course he would find that no cause had produced a greater or less, or any way different effect, than just what it was competent to do.

This doctrine is in perfect keeping with the teachings of the Bible as I understand them. It is further deducible from the nature of an all-wise and all powerful Being. Nor does it interfere with the fact, or with the justice of the fact, that man is painfully affected by some of the relations which he sustains to things around him, for these painful relations become motives in him, to place himself in such relation to things as will give enjoyment. For instance, a man steals his neighbors horse, he now sustains a relation to the horse, his neighbor, the law and the rest of mankind, calculated to give him pain and suffering. Now

this is all right, for his relation to them, though a painful one, is a natural—a God-made consequence of such relation. Carry this principle out into every thing, and you will have a full view of how God governs the world—God has so made man that he must be governed by selfish motives, but God has also so made man that his own greatest individual good is perfectly compatible with the greatest good of all the world—not only compatible, but it can be found in no other way. Let no one suppose if the above is all the punishment God inflicts on the wicked, he may be indifferent as to the things he does. Think a moment, reader. The relations you may sustain to the air, fire, water, earth, poison or their various ingredients may produce the most excruciating pain, or the greatest pleasure possible to your physical system, so long as that system lasts. So with your relations to morals and religion, live in accordance with their principles, and you will be happy; place yourself in a relation opposed to their principles and you will be miserable as long as your moral and intellectual being lasts; and if man's intellectual and moral being is eternal, (I think there are not many who doubt their eternity or duration,) then here there is an eternal Hell for you, and there is no escaping it, except by placing yourself in such a relation to God's universe, as will make yourself and all mankind most happy. With such a motive before man, if he knows the right way, he cannot help walking in it. Hence the world needs knowledge—and God's laws are so constituted as to give it. The Father is at the helm; and all is right.

COL. FREMONT'S MARIPOSA ESTATE

Is at length confirmed to him, and if he can succeed in taking possession of it, he may be regarded as one of the richest men living. The patent has been signed by the President, and delivered in person, at the White House, to Col. Fremont. The instrument is engrossed upon parchment, and covers twelve sheets, including on a large sheet of parchment, a finely engraved map of Las Mariposas. Col. Fremont bought this tract in May, 1846, of Alvarado, ex-governor of California, for \$3,000 in cash. The title has been a long time in litigation, but is now fully confirmed by the Supreme Court at Washington. The tract is upward of Seventy square miles in extent. It embraces the town of Mariposas, containing 4,000 inhabitants, and a number of other small towns and settlements; and it is estimated that there are upward of 15,000 people now on the estate.

Rich in gold dust, the value of the property is said to be almost incalculable. And the title to all this property, the Supreme Court has confirmed to one man, and the great President of the United States has signed the patent with his own hand, and delivered it in person to the lordly monopolist. Such is the magnificence with which the highest functionaries in this Republic swindle the people out of their soil. The greater the wrong the more need of imposing ceremony to give it sanction. What virtue there is in a parchment! A patent of despotism; it clothes one man with the powers of a tyrant, and enables him to rob 15,000 people of their homes! And this is law and government! It is Democracy; "the greatest good for the greatest number!" If the people really do govern, how stupid they must be, thus to cheat themselves!

THE PHILOSOPHY OF LOVE.

BY THOMAS P. WRIGHT.

There perhaps never was a time in the history of the Race, when the question of affectional freedom was so deeply and searchingly investigated, as at the present. To my mind, this critical analyzation of this most vital and delicate of all questions, pertaining to human development, appears to grow legitimately out of the fact, that the indissoluble marriage relation has been, and now is the greatest barrier in the way of social reorganization and affectional regeneration; and I have long since arrived at the conclusion, that no attempt at reducing the social problem to practice will ever be successful, that is not commenced on the basis of individual freedom, in every relation of life. But as we can do nothing successfully in ignorance, it is highly essential that we acquaint ourselves as well as we possibly can, with the science and philosophy of that which we propose to reduce to practice.

With this object in view, and as a means toward a better understanding of the subject, I propose—as near as I can, commit them to paper—to give you my thoughts on the “Philosophy of Love,” taking for my motto the assertion, as an axiomatic truth, that there is not an atom in the Universe precisely the same for two consecutive moments.

I will not stop lengthily to argue the truthfulness of this assertion. It is based on the universality of motion—change—progression. Conceive of something without motion, and you conceive of something void of the Deific principle, and destroy the omnipresence of that principle. Neither can you conceive of motion without change. Every motion is the result of adequate causes, and as no set of causes can possibly be put in operation to place back the thing moved, precisely to its former position, progression or retrogression must ensue. (There may be partial, but universal retrogression there cannot be, or the Universe would be a failure.) Motion is the concomitant of the Deific or life principle. Change follows motion, and progression is the general result; and if change and progression are observable in a million of years, it must be occurring during every moment of that time, as the annihilation or suspension, even for a moment, of the life-principle of the Universe, must result in universal confusion—chaos—monotony—death. My purpose is to apply that axiomatic truth to prove the unphilosophical character of the indissoluble marriage relation, and deduce from it and other correlative axioms, a true philosophy of love.

If the preceeding ideas on the subject of change, be true, the absurdity of promising and binding ourselves to love one object for life, must be apparent to every observer. It is unphilosophical to promise to do anything twenty-four hours in advance, not knowing what may occur, to make it injurious to ourselves and humanity, to perform our promise. In business matters people begin to realize the necessity for, and adopt in practice, this idea, and the time will come, when no one will require his fellow to do as he agreed to, if the doing of it will result in more misery than happiness; when there will be neither binding, nor being bound—marrying, nor giving in marriage—but we shall all be as the angels, FREE;—free to seek out that which will conduce to our greatest happiness; free to be led by that which, to us, is attractive; and free to follow and endeavor to attain to the highest aspiration of our being, without being charged with treading on forbidden ground, because all will realize the truth, that there is no forbidden ground, but that we are truly at liberty to try to “prove all things and hold fast that which is good,” and that our progression and true happiness depend on the exercise of this liberty. What is the primary condition of happiness? Individual freedom to exercise the “inalienable right to life, liberty and the pursuit of happiness,” so long as we do not interfere with the equal rights of

others. If this right is inalienable, it cannot be taken from me; and if in the exercise of my freedom, I have the right to give my liberty to another, he has no right to receive it any longer than the desire to give it continues in me; otherwise he has the right to hold a slave. Neither have I the right to give my liberty but for the moment, for the next moment I am changed, and this changed or new being has no right to be held by the promises of the being from which it has changed. In the language of my motto:—"There is not an atom in the Universe precisely the same, for two consecutive moments."

This truth when applied to the affectional relations is calculated to alarm the love principle, causing it to fear that the object of its highest and most concentrated affection may become changed, so as to be no longer loveable, or (what is perhaps most feared,) no longer loving. That the principle is nevertheless sound, no truly philosophic mind can doubt. But the change, though differing in the degrees of its rapidity, in accordance with the force or volume of the causes brought to bear in its production, is generally slow; and though we are constantly changing, we still retain our individuality; the new particles composing the mental structure, as well as the grosser parts of our organism, are absorbed by, and assimilated to the old mass, affecting it, but not generally perceptibly changing it, except through a lapse of time.

Love between two of opposite sexes, is a **LOVING** appreciation of each other, based upon a mutual fitness and adaptation; for there cannot be a true loving appreciation, without a fitness or adaptation. A vessel cannot receive that which it is not capacitated to hold; neither can it give that which it never contained; and where there is a mutual adaptation, the change is much more likely to be an increase of points of attraction, than a decrease, until all the points of attraction that naturally exist, are reciprocally absorbed. What is this appreciation, but an absorption of, or drawing into, and blending with our own existence the object, or essence of the object appreciated? What boots it, that one says, "thou hast spoken or done well and truly," if he prove not, that he knowingly and feelingly says so; and, if knowingly, he has absorbed the essence of that which was spoken, or done, and by digestion and assimilation, made it a part of himself; and, in the communication of that fact in his or her own language; new associations of ideas will be brought out, appreciated and reciprocated, creating new ties or causes of attraction, until the two are intimately knit together in the bonds of friendship or love.

But, the highest expression or manifestation of this idea, will be found in appreciation, based upon a natural fitness and adaptation in the conjugal relations. There, the love-principle, appreciating the wisdom principle, and breathing forth that appreciation in the language of love, fills the latter with a soul-inspiring joy, and strengthens it for deeds of nobler daring, and raises its aspirations to higher and still higher attainments; in the great and unbounded field of harmonious thought and action, going forth with increased zeal and energy, and, again returning with its rough-hewn gems, it pours them into the bosom of love, there to be appreciated, softened, mellowed and etherealized by its purifying and vivifying flame. Wisdom furnishes the gems, and love, the flowers; appreciation and reciprocity weaves them into a wreath, which binds the two in one; and, happiness, bliss, is the result of the union. I speak not of the wisdom principle as exclusively belonging to the male, or the love to the female; but as necessary ingredients for the production of harmony. Wisdom without love, is cold and cheerless; love without wisdom, is blind and helpless.

I have said, "until all the points of attractions that naturally exist, are reciprocally absorbed," and the question naturally follows, what then? In answer to which, I must introduce a correlative axiom. Conjugal love is the result of the chemical action produced by the interblending of auras or emanations surrounding two beings, in whom there exists a mutual fitness or adaptation in temperament, education, phrenological and physio-

logical development etc., etc. It is the effect produced by the contact and interblending of affinities, positive and negative, or, love and wisdom principles, brought together as causes, and the exquisite feeling called love, the effect; a commingling of two elements in affinity with each other, resulting in a birth, eternal, in its effects, if not eternally individualized. The affinizing or attractive condition, may be represented by the interblending and effervescence of an acid and an alkali; and, like unto these, temperments and qualities differing in a degree, at least, can alone secure an active blending, and give forth the product, Love.

The passive condition may be represented by the mingling of water with water; there is no spontaneous action, and no product. It is the condition of hundreds in the legalized marriage relation, who are looked upon as very happy, but who, in reality know nothing of the feeling of pure, active conjugal affection.

The repulsive condition may be represented by an attempt to mix water and oil; you may bottle, cork, hermetically seal, and shake them up, but even in the bottle, they will individualize themselves; and if any product is given when you uncork them, or through explosive gases, generated by stagnation, they burst their bonds; it is a fetid odor.

Another correlative axiom, and one which grows legitimately out of the preceeding, is that the natural and unavoidable effect of the interblending of affinities, is assimilation. ("Show me the company you keep, and I will tell you what you are." "Evil communications corrupt good manners," etc., etc). And the ultimate effect of assimilation is to destroy the power of active blending, and the product, love, resolving into a passive state; and if through ignorance and the force of circumstances, a close connection is persevered in, resulting in the repulsive condition. If the foregoing premises are true, and the reasoning therefrom legitimate, the conclusion is unavoidable that "Eternal companionship is not the true philosophy of love;" and if it be so, in the truth we have nothing to lose, but everything to gain. However beautiful our weal of to-day may appear, if to-morrow it is overshadowed by a loftier and more resplendent ideal, we may rest assured that it will appear still more beautiful to us, as soon as we are able to see and realize its beauties.

With harmonized individuals it will be the substitution of an eternity of circles of variety, for an eternal circle of sameness. Where there is an entire adaptation and fitness, our earth-life may, in many cases, be too short for the absorption, digestion and assimilation of our mutual attractions; and when this point is arrived at, be it in this sphere or in the next, we must either part and follow other and superior attractions, or settle down into the passive or repulsive condition. Harmonists will never get to the repulsive, because they will harbor no feelings of blame or censure for the change. They may calmly rest in the passive condition, until a superior attraction presents itself, and then kindly and joyfully part, and each go on their own way rejoicing, mingling with their newly-discovered kindred elements, and enjoying another round of appreciative and reciprocative bliss. And as each will become changed in different directions, from the necessity of commingling and assimilating with elements differing from themselves, why may they not meet again in the rounds of eternity, and find themselves just adapted for the enjoyment of another round or circle of interblending reciprocity? O, what pleasure to contemplate the recounting of their joys whilst apart, as well as when previously united. The loving sympathetic recital of all their travels, history; the mutual congratulations of growth and development; and all the other untold and now inexpressible ecstasies of harmonious life in the future, which is even now so gloriously dawning.

NOTES FROM THE LECTURING FIELD.

BY W. D.

From Nobleville I came to Anderson, where I heard for the first time in several months, an orthodox sermon. It reminded me of days gone by, when orthodoxy was my doxy, and I sat as I felt it my duty to sit, "under the droppings of the sanctuary." The sermon was on the rest that remains for the people of God. Of course, we were told that labor was a curse, and that in heaven the curse was removed, and people rested from their labors; then he continued in something like this strain: "But heaven, my friend, is not a place of idleness; all are busy in some way or other; they praise, and pray, and rest not day nor night;" nor is this all; the botanist will find employment in forever examining the "rose of Sharon and the lily of the valley;" the geologist will study with ever increasing delight, the "rock of everlasting ages;" and the astronomer will gaze with rapture throughout eternity on the "star of Bethlehem." Now, though forever seemed a long time for a geologist to study one rock, a botanist to examine two plants, and an astronomer to gaze on one star; yet, reform must be rapping at the pulpit door, when the preacher can find employment for geologists in heaven. Not long ago, hell opened its jaws and took in geologists as the shark did Jonah, but it appears now that heaven has a corner even for them, and employment too.

Having received an invitation to lecture at Winchester, Ohio, I went there and gave three lectures, two in the Methodist church, and one in the Town Hall; the holy place being closed against such deadly heresy. I remarked in my second lecture, that all that was necessary for men to do, was to be natural; that if human beings could only be induced to live according to nature, they would be as happy as they could be in this world. A Methodist minister present, thought, if that was the case we had better go to the heathen and take lessons and conform as far as possible to their manner of living; since they are the simple children of nature." But, said I, the heathen do not live naturally; they are ignorant of the laws of nature and disobey them continually; it is a great error to call them the simple children of nature; as far as they live natural, breathing pure air and taking exercise, so far, it would be well to imitate them, but no farther. But no explanation could satisfy the Methodist friend, who evidently felt chagrined, because he could make out no better case. The orthodox people in this little place seemed to be much excited at the prospect of the destruction of their gods, and very wrathful against the image-breakers; but I trust they will find out before long, that what can be killed had better be, and what can be destroyed is unworthy of existence. People have been so long accustomed to hear the silly, absurd and monstrous stories of theology repeated to them as sacred verities, that it drives them almost mad, to see rude hands laid upon them, the veil torn away, and their native ugliness exposed. But it must be done some time, and in my opinion the sooner the better. So long as people waste their time in attending church, listening to fabulous stories, and going through a round of useless ceremonies, how can they advance in intelligence and virtue?

From Winchester, I went to Louisburg, where I gave two lectures, one on Spiritualism, and one on Orthodox Theology. After the latter, I had a short discussion with a doctor of Euphemia. The arguments that he advanced were, that we should not know that man was any better than a dog, without the Bible; that where the Bible was not, men were savages; and that if orthodox ideas were false, many great men had been deceived, etc. Some of the champions of orthodoxy remind me of the old Kentish laborer, who, being brought before a Committee, appointed to inquire into the origin of Goodwin Sands, was asked his opinion. "Well," said he, "gentlemen, in my humble opinion the cause of Goodwin Sands is Tenterden steeple, for when I was a little boy, Tenterden

church had no steeple, and there was no Goodwin Sands; but just as soon as the steeple was built the Sands came." So with these redoubtable defenders of the Bible. Along with a thousand civilizing instrumentalities the Bible is read, and forthwith, our virtue, our enlightenment, our advance in science and mechanical improvements, are all attributed to this collection of Jewish fables and rabbinical fancies. Where fish are, water abounds; therefore, fish produce water, and if they were destroyed, the water would all dry up, and we should die of thirst(?). There is one clerical blackguard in or near Louisville, who makes the pulpit a fort whence he may fire at every one who dare to think differently from himself. He has spent several Sundays in abusing the friends of Reform there, and in inventing and retailing base slanders respecting them, knowing that there would be no privilege to reply. Like a cowardly dog, he takes care not to bark till safely ensconced in his sacred kennel, where he can safely growl to the satisfaction of his pious hearers. Such men would do well to make the most of their present opportunities, for their craft is certainly coming to an end, and they must either work, beg, or die.

I am at present at Anderson, chopping, digging, planting, and lecturing in the neighborhood occasionally. The weather is delightful, and I drink in joy with every breath.

"There's a harvest of beauty in all that I see,
For a leaf or a stone is a treasure to me;
And the fast gushing joy that I fancy I feel,
And more than the language of song can reveal."

FROM JAMES H. COOK.

I took a seat in the cars at Chicago, and rode 160 miles through beautiful, undulating prairie land. The Chicago, Burlington & Quincy railroad is quite thickly lined with thriving villages, some of which, one year ago, were "no where." Some enterprising man who happens to own "a quarter" on the railroad, suddenly gets the idea that if he can build up a village, then he shall "get rich and be somebody." Taking the village of O. as a sample of the whole, I may say from what I saw, while stopping there, that land speculation and priestcraft aid each other. Some of the pious ones circulated a subscription paper for the purpose of building a large church, whose spire might point to heaven, if it was a "whited sepulchre," and where they might "lock up God during the week, lest he might look over their ledgers." The primary inducements held out, were, that building the church would greatly enhance the value of the subscriber's property! How can I be rich and popular seems the chief question they were endeavoring practically to answer. Pork, whiskey, tobacco, drugs, bibles and Sunday-school books are the ways and means by which riches temporal and eternal are obtained. I had notices posted of a lecture on Anthropology, but they were taken down by the Rev. Mr. W., who appointed a meeting of his own at the same time instead of mine. "Things came round," however, so that I got the house, much to the chagrin of the pious gentleman, who tried to defame me, and keep people from attendance. I had a "goodly number", and my labors were not in vain. I sent on a notice of a lecture to the village of M. where I was somewhat acquainted, and where Spiritualism for four years past has done much destructive, if not constructive work. A leading Spiritualist of the place, a former acquaintance and I believe an honest and sincere man, having got the idea through report, or through the Social Revolutionist (two numbers having been sent to him) that I had become a man of "doubtful character," and that I might injure the Spiritual cause by trying to weave into its web, the odious doctrines of Free Love, conscientiously exerted his influence to prevent people from attending the lecture. At the time of the lecture, he, being a little curious to know what I would say, was there unobserved by me, the house not being well lighted. I lectured in my way upon the subject of Toleration, to a

small audience who were not hurt badly, and I think greatly benefited. The next day, the man referred to above, during a conversation with him upon the subject of Legal Marriage, Free Love, &c., said that inasmuch as he had used his influence against attendance at my lecture, and had attended himself in a sly way, and was well pleased with what I said, especially upon the Freedom of Love, he therefore felt it his duty to confess to me the course he had taken. I told him I had no hard feelings towards him, and that I should have done just as he did under his circumstances. The most pleasing part of the matter was, that W. S. C., your correspondent and prospective contributor, had just lectured there in his most eloquent and logical way, and his praise was justly on the tongues of all his hearers, this man included, and yet he is one of the warmest advocates of Social Freedom to be found. As the subject of his lectures did not necessitate him to state distinctly how his mind was upon the subject of love-attractions, he passed for LESS, and also for MORE, than what he was. I here suggest that devils (?) as well as "angels" are often entertained "unawares." In the village of F. where W. S. C., in consequence of his mighty eloquence and masterly power to show up the absurdities of biblical theology, was swallowed, hat, boots, hoofs, horns, concealed CLOVEN FOOT and all, one C——, formerly "about right," but who, if reports be true, has "followed after strange gods," who "bowed not nor did reverence" to Legal Marriage was looked upon with contempt and holy horror, because his "evil acts" had had become known.

I found at F. a few that were true to their convictions, and who would not bow the knee to Baal. In the village of Abingdon, Ill., the people, with but few exceptions, had resolved that no Spiritualist should lecture there, if they could help it, and as a place could not be had in which to speak, I gave them up, temporarily, "to hardness of heart and blindness of mind." I expect there will be "a chance there," after the discussion that is soon to be held there between the President of a Campbellite Institution in that place and the aforesaid W. S. C. on the divinity, infallibility and inspiration of the bible. K., the county-seat of K. Co., with its court-house, jail, polite, Christian, gambling-houses, with various signs, lawyers, doctors, priests, in perpetual league, offensive and defensive, "is the best place I ever saw in me life to go from," as Paddy said. The prosperity in a worldly sense, and growth of Northern Illinois along the line of recently constructed railroads, is astonishing and unparalleled. The power of iron rails to make everything valuable, far surpasses the "philosopher's stone." "Millions of acres" on newly constructed railroads "want hands;" and "millions of hands" want these acres, but their "wants will be their masters," for these acres cannot be bought "for a song." Surely, there will never be a lunatic asylum for land speculators, for it would be so vast in its dimensions, and so costly, that it would require far more time and men to build it, than it did to build Solomon's Temple, or the pyramids of Egypt. Ah, how the murky atmosphere of business and selfish scrambling for gain, deadens all the finer and heavenly sensibilities of the soul, amid which the wounded and suffering victims of legal marriage are doomed to spend a hopeless and hellish life. I have witnessed enough in the past three weeks to inspire me with renewed and reinforced resolution to "do or die," till men and women are FREE, and marriage laws become as weak as cobwebs, and are placed in the national archives as monuments of the barbarous past. My tour has not increased the contents of my pockets, but it has furnished my head with many facts. Amid all the various repulsions with which I met, I found warm, sympathizing, loving, yearning souls, who listened to the recital of my struggles to live a natural life, since last I saw them, with a lively interest, and whose kindness and hospitality, I shall not forget while memory holds a seat in my impressive brain. Excuse me for perpetrating the following rhyme:—

The spurned, degraded, socially oppressed
Shall find salvation in the expansive West.

FROM FRANCIS BABBY.

I have been abroad this Winter, preaching the gospel of FREE LOVE. I have lectured in Waukegan, Ill.; Bedford, Battle Creek, Hickory Grove, Ann Arbor, Pleasant Valley, Liconia, Rasin Valley, Cambridge, Wolf Creek, Fairfield, Mich.; and in Henrietta, Brownhelm, Amherst, Elyria, Eaton, Olmstead, Chagrin Falls, Brainbridge, Newbury, Auburn, Troy, Salem and Fairmount, in Ohio.

For several reasons, I have not held meetings in a large number of places. I have been able only to devote a part of the lecturing season, and have been obliged to travel over a great deal of territory to find a few places where the people are courageous enough to hear God, Government and Marriage proved to be mischievous humbugs. I have travelled twelve hundred and fifty miles, (six hundred and fifty on foot); made a large number of acquaintances; defended the truth wherever I went, sowing the seeds of revolution with a liberal hand. My private labors in the way of answering objections and correcting misapprehensions, have not apparently been entirely thrown away. I have obtained much information in regard to the best fields for labor, which I intend to profit by in future. I have taken the field and do not intend to leave it till God—that humbug of humbugs; and the huge hydra, hell-begotten monster, Government; and Marriage, that abomination of abominations, shall no longer curse the earth.

I should like to speak in detail of my journeyings; my meetings at various places; of the scores of noble, free souls, I have met; and of my encounters with lawyers, doctors, priests, deacons, besides a host of smaller specimens of bigotry, ignorance and vulgarity. To a great extent, however, the opposition I have encountered has been dignified and manly. I have invariably invited discussion and criticism, and have been generally abundantly favored in this respect. There is a general interest manifested in the discussion of these subjects, and there is no difficulty in getting an audience, where there is sufficient liberality to allow revolutionary doctrines to be discussed. I have found more radicalism than I expected; at heart more liberality and disposition to examine candidly and seriously the extreme views presented; while I have found next to none, who did not need urging forward on to more radical ground, yet a large number whose backs are turned upon conservatism, and who are soon to be too strong, and brave, and free to be longer encumbered with creeds, customs, constitutions, forms, bibles, or gods.

REDFORD HARMONIAL SEMINARY.—This institution, located near Battle Creek, Mich., is conducted on the truest principles, by a genuine philosopher and reformer, and should be patronized by the liberal and progressive in preference to other institutions. Having visited this school the past winter, and become acquainted with the proprietors and with the plan on which it is conducted, I speak advisedly. I must not take room to give details, but would urge all interested, to apply for particulars to the Principal, H. Cornell, Battle Creek, Michigan.

F. B.

“To stand in his true place; this is reality. A reality which can be only in the Republic. For only in the Republic is there recognition of the true manhood, which is the royalty, of each. There each has his place as a real child of God—not as a puppet to be worked by financial or unfinancial showmen: there each has his opportunity to climb, not by trampling on the necks of his fellow men, but aided by them, to the royalist place his life can fill. The real King is recognized, and worshiped with the only true worship of a following,—an imitation which is not servile; and the true right divine, the right of Worth, becomes the only title to the place of honor. Royalty is reality.”

[BRITISH REPUBLICAN TRACTS, No. 9.]

NEW TESTAMENT DISCREPANCIES.

Many persons are satisfied that the Old Testament is unworthy of confidence; that, it is tradition and history, seen through the distorting medium of Jewish prejudice; hence, they regard it as they would any other book. But, unwilling to dethrone all their gods they cling to the New Testament, with a drowning grasp, afraid if that should go, they must sink in the dark waters of infidelity, to rise no more. The false must die that the true may live; the old must pass away that the new may come in. Men must have their false shrines destroyed, that they may bow at that of truth alone.

Who was the grand-father of Jesus?

Matthew.—His name was Jacob. Matt. i: 15.

Luke.—You are mistaken, Matthew; his name was Heli. Luke iii: 23.

How many generations were there from Abraham to Christ?

Matthew.—From Abraham to David were fourteen generations; from David to the Babylonish captivity, fourteen; and then from that to Christ, fourteen—making, in all, forty-two generations. Matt. i: 17.

Luke.—It is very strange, Matthew, how you can make such mistakes, or tell such falsehoods as you do. Why, from Abraham to Christ were no less than fifty-four generations. I looked over the record myself, and here are the names. Luke iii: 23-34.

Your book teaches that Jesus was brought up at Nazareth. How was it that his parents went there, if he was born in Bethlehem?

Matthew.—At the time Jesus was born, a wonderful star appeared in the East, which some of the wise men there seeing, they came to Jerusalem and enquired where the King of the Jews was born. Herod, who was king at that time, heard of it and became alarmed, and learning that Bethlehem was the birth-place of the infant king, he ordered all the young children of that place to be destroyed, hoping, by that means, to kill Christ. But an angel revealed to Joseph the danger that threatened his son, and he took the child and his mother and fled into Egypt, and remained there till Herod died, when he returned, but learning that Archelaus, Herod's son, was king, he was afraid to go to Bethlehem, and so went and dwelt in Nazareth. Matt. ii.

Luke.—I can't imagine where you learned all that. The fact is, that Nazareth was the home of Joseph and Mary, and it was only by chance that they were in Bethlehem at all, or rather that it was ordered by God to fulfill a prophecy by Micah. The Roman Emperor made a decree that all the world should be taxed, and every man in Judea had to go up to his own city for that purpose. Joseph being of the lineage of David, had to go to the city of David, which is Bethlehem, and Mary went with him, and it was while they were there, that Jesus was born. As for what you say about Herod's killing the children of Bethlehem, and Joseph fleeing to Egypt, I certainly know that there is not a word of truth in it, for instead of being afraid of Herod, on the eighth day after the child was born, he was circumcised and named Jesus, and on the fortieth day after his birth, when, according to your story, he was in Egypt, or on his way there, Joseph and Mary took him to Jerusalem and publicly offered a sacrifice in the temple, where Simeon, a good man, took him up in his arms and blessed him, and Anna, a prophetess, gave thanks to God on his account, and spoke of him to all that look for redemption in Jerusalem. When this was done, they went back to Nazareth, their own city. Luke ii 1-39.

P O E T R Y .

A SCENE IN SPRINGTIME.

BY MELIORA.

It was a pleasant morning in the Spring;
The chilling Winter blasts had passed away,
And earth was robed in her bright covering,
Of living green. Buoyant with health,
I bounded forth to taste the cup of bliss,
Which radiant Nature to her votary gives,
Conscious of keeping Nature's laws inviolate:
Of having done my duty, both to God and man.
My soul was filled with joy; all Nature smiled;
The perfumed air was resonant with song,
Poured from the little robin's mellow throat,
Or murmured by the myriad insect tribes,
That sang to merry music of their own;
The gentle streams which three long weary months,
Were bound in fetters by the Winter king,
Now loosed, rejoicing in the glad sunshine;
The star-flower, violet and liverwort,
Peeped forth with thousands of their sisters,
From out their bright green leaves;
Earth seemed so full of happiness and love,
I was content with all, and only wished
The king of Death would ever stay his hand,
Nor bid me exchange this beauteous world for one
Of brighter mould.
But even then, a plaintive cry was borne,
Across the meadow to my listening ear.
A flock of snow-white sheep
Were resting from their gambols on the green,
While little lambs around their mothers skipped,
In fulness of their joy, which seemed to say,
I love to live.

I saw a man approach;
One little lamb he seized and bore away;
Nor heeded he the supplicating wail,
That from that loving mother's heart was borne.
He led his victim to the slaughter house.
I followed; saw him draw the glittering knife,
Across that tender throat,
And saw the fresh, warm blood gush forth;
Saw the last pleading look for mercy,
And turned me from the sickening sight away.
The scene had changed; the sun but dimly shone;
The flowers had drooped their heads, and seemed to weep.
A heavy cloud had veiled the dark, blue sky,
And Nature's face was sad.
'T was thus a cloud had veiled my happy heart,
That, even here, where earth is prodigal,
And deals her gifts with an unsparing hand—
Her gifts of golden grain and mellow fruits,
That man is not content,
To let the gentle creatures God has loved,
Enjoy the life which he to them hath given.

"SOCIAL REVOLUTIONIST."

I LIKE THE NAME.—AM I THE THING?

BY JOSEPH TREAT.

I believe in Freedom—three times: first, last, and always.

I believe in self-government, and not in any of your Republics.

I believe in being my own Township, County and State: my own President, and Nation over which he presides: a Kingdom of one, and that one King to rule over it: I renounce allegiance to all other empires, or sovereignties; and this is my Declaration of Independence.

I believe that it is as far from you to me, as it is from me to you.

I believe there is a Universe; and it is self-evident that there is nothing else; and so I know there is no God.

I believe the Universe is self-existent, and so there is no need of a God; and what there is no philosophy for, does not exist.

I do not believe in Religion; and I am not a religious being; and the time will come when no man will be: but so I believe in the existence of religion, and in fact in the existence of almost nothing else! there is almost no goodness, for there is so much religion: almost no reason, for religion is superstition: almost no knowledge, for religion is ignorance: almost no freedom, for religion is slavery: almost no happiness, for any religion is a lie, and lies don't bless. Better be a man, and lean on one's self, than fool-like, pay homage to a phantom of our own creating, and trust to a heathen nothing. The reformer who knows a God, knows also an Idol, and needs reforming.

I believe this is one reason why the people never can be any thing—this faith in a God, in a great and almighty Spook; they think that their God must be infinite, (though that is a contradiction,) and so they must be humble, and most mighty finite; he must be incomprehensible, (as indeed all nothings are,) and so they must not pry into him, nor into 'his ways;' and so they must not want to know too much: they must be responsible to him, instead of to themselves; and attend to his business, instead of his own: he must be their "great and heavenly Father," and they nothing but his "little children:"—whereas if they knew the truth, there would be nothing to hinder their looming up into the full proportion of their own great self-hood, being their own gods; and, as very Creators, getting up a new and holy world! I do not believe there is any such thing as sin in this Universe—nothing only un-philosophy. I do not believe in any such thing as duty; but only in pleasure, and nature; I discard all moral obligation, and accept only attraction; the highest question of all is, what have I a mind to? There is never any such word as Ought.

I do not believe that my nature is a test for any body else; I shall not be such a fool as to say that others do wrong; what is their nature, is also their right, seeing it is even more their happiness. I could not possibly do as they—they cannot possibly do any thing else.

I believe in no law for a good man; and as to bad men, that's none of my business—"let the dead bury their dead." Bad men shan't make laws for me, and I don't want to make laws for them.

I believe in being happy; and not grieving for anything. It is well to "rejoice with those who rejoice," but very unphilosophical to "weep with those who weep." They are crying already; cry with them, and make them cry more.

I do not believe it is philosophy to throw away life in efforts to do others good; I must first of all, build up myself; and this will itself be doing the world the great good I owe; the highest charity I can give the race, is my example. I shall bless and save men most, when I am myself what I want them to be.

I don't believe all men are my "neighbors;" or if they are, I do not believe in "loving them as myself;" I must love most those most nearly on my own plane, for I can do them most good, and those less who are below it; for them I could benefit less; and I who ought to be a power in the Universe, may not make myself more, by wasting all on those I cannot reach. Speak that which is truth to you, and "he that can receive it, let him receive it;" and as for the rest, they will grow some day, and if not they, then somebody else in their place.

I do not believe in "doing to others as I would have them do to me," for that implies human equality; but I believe in doing to them as I can afford to, in justice to myself, and no less to themselves, considering how unlike we are. I believe in treating men and things as they are, and not as they are not.

I believe what had a beginning, will have an end, and there is no help for it; and so I shall have an end. I do not believe I existed before I was parented, and so I know I shall not exist after I die; and do you suppose a philosopher will kick against this ordination? Will he not rather be happier for such new knowledge, even though it should be that he shall not "live again?" Is it not knowledge that makes happy? And will it distress the philosopher more that he shall not live AFTER, than that he did not live before? Will he make a fuss about any great fate of existence?

I believe in that Universe which is best; which gives the most goodness and happiness; which has the most worlds in it, and the most people in those worlds, and the most of those people holy and blessed; and so I believe in a Universe that had no beginning and that will have no end; and that is (and so always was and will be) infinite or illimitable space; and I will not own any thing else to be a Universe; but, only an insignificant atom—such Universe, except as the successive races of men, inhabiting the successive planets of the eternities, return back to their original matter, (in like manner as the planets themselves to their original chaos,) and thus others come forever in their places. For if there were but one such infinite formation (of worlds and then people on those worlds,) in the Universe, then that formation (and of course the Universe) would have had a beginning; and before this time, too, it would have had an end, that is, it would all have been spiritualized; or if not yet, still there would a time come when this must be; for the one rolling eternity is long enough to exhaust even any formation, and even at last, all formations, so they be not hopelessly infinite. So if man is immortal, then there is no Universe! And yet, you have not even that, for a choice; but, what is, is, and you can not help yourself. I do not believe people make anything, in this great and magnificent speculation of another world; but on the contrary, they lose that and this too; it's a perfect "break" they make of both. That they don't get, because it isn't; and this they can't gain, because they have to be all the while preparing for that; they can't go to work to save themselves here, for that they must needs be paying so much attention to the concerns of hereafter—the thing is to be saved, but the salvation is to be in heaven, and not on earth.

I know that this idea of immortality stands in the way of all progress, and that the world can never be redeemed so long as it continues to bear sway. A hundred thousand years hence, they will say that the spirit-land was a complete "sell"—men couldn't gain it, and it wouldn't let them gain any thing else. A tithe the time and pains the race have wasted in trying to find a heaven in the skies, would have made their own world a paradise.

I do not believe in money; and without fail the time is coming when there will be none but men will coin their gold and silver into dishes to eat, and pots and kettles to cook; and if all were as I, that time would be to-day. Money is a little the most almighty of all the gods; and land monopoly, chattel and wages slavery, the liquor traffic, poverty, wretchedness and crime, are its worship. Not "the love of money," but the money itself is the root of nearly all evil—both Copy Rights and "big bumps of Acquisitiveness" generally. "No money" will be one of the loudest battle-cries of the future.

I believe in every man working three or four hours every day, to pay for himself, wherever he is, be he Lecturer, Editor, or Author; and he who does not so work, needs to be reformed.

I believe in a free planet, and a right to burrow my plow somewhere on its virgin face; and I accept its grains and its fruits, its water and air, and light, together with its magnetism of all elements, and its inspiration of hidden influences, as the true sustenance of its highest race of beings—the most spiritualized results of its chemistry, for its most spiritualized race of children.

I believe in Association; according to development and attraction: men drawing in one way, because that is the way each wants to draw; and yet in numberless things drawing apart, and it's nobody else's business.—Harmony in variety, and Individuality in Unity.

I believe that the parents make the children, and that the world will never be good till they make them right.

I believe that women are included in the "rest of mankind," and are, therefore, the veritable "lords of creation;" and so I give them "the keys of the kingdom."

I believe never a bit in Marriage, but only in Love, and Love is free: never a bit in Lust, but only in Love, and Love is chaste: never a bit in legal adulteries, but only in the congress which parents a child, and no more: never in all the horrid filth and pollution with which the world-brothel of to-day is reeking, but only in what shall go to make up the better world of hereafter—things beautiful, and pure, and clean as the stars!

And I believe that one of those beautiful things, is, that men and women should flow together; that each should sway to his or her strongest attraction; that the yearning of the human soul for the dear love of the other sex, be not longer denied, but its craving for this sweetest bliss the heart can know, be answered and filled. Let the male and female humanities, on every side, have infinite invitation to reach forth their tendrils, and clasp them round their lovers and their loved whenever found—each a lover and a loved, according to attraction—and then draw together, blend and fuse, till they melt away into one soul, one harmony, one beautiful and holy heaven! Let male and female live together; be together; work and rest together; flow together by day, and still more, be mingled by the blessed night, that sees them locked in one, long embrace; let their tenderest, their most secret, most sacred, their very "holy-of-holies," be together—and sex no more a bar to all than age, size, complexion! Sex?—the very thing which demands all this; the reason why all should be. Male and female have no "holy-of-holies," except with each other. Not male with male, nor female with female, can know such sacredness, pureness, oneness;—Such, "I am you, and you are I, and it's all one we!" as with the nearer other-half of the human. And not in the wide world, nor in the whole Universe, can either elsewhere find such heaven of satisfying; such wild delight; such intoxicating bliss! Apart from the high, serene joys of philosophy, there is no happiness like this of Love—giving and receiving, attracting and flowing, losing and finding yourself, two becoming one! Male and female rushing together like kindred drops, with passionate transport of fond caress, and heart strained to heart, and lip pressed to lip, and warm breath against the cheek, and whole being wrought up to bursting rapture—this is what will heal sorrows and wipe away tears, and satisfy the long call for sympathy, and feed the deep hunger of the spirit's cravings, and make men new creatures;—this is what will give them their fill of happiness. And I record my eternal protest against the decrees of our false and vicious civilization, which denies this dear bliss of love to such multitudes of aching and breaking hearts. Millions of great souls are dying, both men and women, in and out of marriage for the want of an opposite love! And if the heart's need is yet for more, and the soul's great longing impel it on to take that chieftest of all earth's sacraments, then let these pure and tender loves ripen still into a higher, which, as the fullness of all, culminates in

that truest and most perfect human ecstasy, which gives existence to another human being! Two souls so resolved into each other, with almost the very sex lost in the identity that each may say, "Tis I am reproduced!" Two natures fused into one glowing life, that from that dual one another life may be created. Molten humanities, poured together like liquid gold, and stamping a priceless ingot in this Alchemist's cup of refining! This which is holiest in man and woman, shall bless the earth with a like holiness; with children who shall never need reforming, out of whom the devils of hate, and lust, and unhappiness, shall never have to be cast, seeing these fierce tormentors were never born in them. And as to the low, bad brothers everywhere around, peace! for till what time these shall themselves grow up to this great innocence, they shall not ask for all this freedom, but rather shall be afraid of it, hugging their chains and crying out: "Hold me, that I do not something desperate!" The good need no keeping back, and the bad shall restrain each other. And yet, it is by this very freedom, that the bad are to be changed into good. Love is what men need, even ignorant, and fighting against it; and not till it comes to make them rich and happy, will they ever know how poor and miserable they were. At last, there is no such power to save as this opposite magnetism—love to, and from the other sex, shall yet be crowned one of the mightiest Redeemers of the world!

And, I believe in as much more higher and holier than all this, and farther along in the world's glorious history; more, both of philosophy (truth) and of practice (life); even to announcing uttermost revolution, and then revolution on the top of that—society, (that is, now) disorganized, and torn to veriest shreds, so as to have left, not so much as a sample; and, then there-after reconstructed and built up into yet higher and higher development, in an unceasing progression, through the long and mighty age of the world! Men will yet believe almost nothing, they now believe, (only, that then, it will not be belief, but knowledge,) and they will do almost nothing they now do. In both respects, it will be another world! And men shall be happy!

And yet, all revolutions are but growths, and, I believe the way to bring them is, to make one man right, and I've no right to preach to any one but myself. When each one says, "I'm the man to be reformed," and in earnest takes himself in hand, that day, the "GOLDEN AGE" has come!

And so this is the "Social Revolutionist."

ASSOCIATION.

BY ANDREW RICKEL.

EQUALITY.

1st. To love others and to do to others as we wish them to do to us, if we are in want and distress, is the greatest commandment and highest duty of man to man.

2nd. That we should not be partial in loving and supplying the wants of our fellow-men, in everything that pertains to their temporal, physical and spiritual well-being, although they were our enemies, speaking evil of us, persecuting us, etc.

3d. That we should practice this love to the human family, until equality fully exists, or until other men's well-being is secured as well as our own.

4th. That being thus impartial, we shall be perfect and God-like in this respect.

5th. That the early Christians understood and practiced equality and impartiality, as taught by Christ and the Apostles, at least among themselves, if no further.

6th. That inequality is dangerous and hurtful to those who possess too much of this

world's goods, while others are suffering for want of enough.

7th. That inequality is very injurious, misery producing, oppressive and degrading to those that don't have enough of this world's goods, and that it is not the will of God that it should be so, and that the selfish system of isolation and speculation, is an anti-christian arrangement, and will have to be done away with before righteousness can prevail, and the royal law, the golden rule, the highest commandment towards man, can be fulfilled perfectly, or, to any great extent.

THE MEANS OF EQUALITY.

First. That the earth with all its elements—soil, air, water, etc., were created for the children of men to use and enjoy, and of right, should be free to all—to make use of as is needed to make them comfortable and happy, and no more, and, that it is therefore a sin, a crime against nature, and our fellow-men, to monopolize and speculate with the same, for the sake of living in idleness, ease and splendor, without laboring.

Second. That the whole human family have one common origin, created by the father of all spirits, and therefore, are entitled equally to their father's bountiful creation, and should of right possess enough thereof to supply all their legitimate wants.

Third. That it is a law of nature, and a self-evident fact, that man is formed for action—that labor is necessary to health and sprightliness, and therefore, it is the duty of all men (if able) to labor, at least, a good part of each day, at some useful employment.

Fourth. That man is a social being, and cannot well be happy in an isolated state, and cannot as advantageously, profitably and successfully carry on business in isolation, as in association, and therefore, the propriety and necessity of association, and the sin, the misery and unhappiness of the present isolated and antagonistic state.

Fifth. That there is now wealth enough in the world if it were properly applied, to make the whole human family comfortably situated, and, that this wealth was produced by laborers, and not by the idle, the speculators, the monopolists, the drones of society; and therefore, the poor, over-worked laborers should have their equal share thereof, if not more. That if any should be exempt from labor, it should be those, that have broken down their physical constitution by over-exertion, and have their health destroyed by suffering, want of proper food and clothing; and those who did not get a proper education, because they had to spend all of their time in procuring means to keep soul and body together.

Sixth. That all talent should be considered as public property, and should be employed for the good of all, and not to selfish ends, merely.

Seventh. That government, if right, would secure these natural and spiritual rights to every human being that does his duty in laboring according to its strength and ability, and therefore, government should stop all speculation and monopoly, and limit the right of property to proper and equitable limits, and by so doing, might approximate a true state of society.

Eighth. That all these natural rights cannot be enjoyed by all men, under the present system of government, where this system of isolation, speculation and monopoly, and of course, antagonism of interest is sanctioned, or at least, tolerated.

Ninth. That the remedy for all these infringements of natural rights, can only be found in association—voluntary association—there, one of willing, orderly and harmonious individuals can make a stop to all monopoly, speculation and antagonism, as far as their influence will reach, thereby, bring people to recognize, acknowledge and treat their fellow-men as brethren and sisters of the same great family; and then they can live and practice all those noble sayings of Christ and the Apostles, so worthy of our consideration,

viz: to do unto others as we wish them to do to us, and to love our neighbor as ourselves, and even to love those, and do good to those, that speak evil of us and persecute us, etc.; otherwise, those passages of scripture referred to, seem to be a sham, or of little consequence, (although said to be of the highest importance,) and the realization or practice thereof an impossibility, and too absurd and ridiculous to be undertaken.

Proper association, therefore, is the means to equality, as also, an abundance of all the things pertaining to man's temporal, physical, intellectual, moral and spiritual well-being and happiness, and by the children of men having all their natural rights respected and secured to them, they may become what their Creator intended them to be, viz: individually and socially happy. Yes, they may become perfect; prepared for every good work; blessed to the full extent of their capacity; a blessing to all around them, and an honor to their Heavenly Father. Earth may become an Eden of happiness in comparison to the present state of antagonism, and misery and degradation.

FREE LOVE—GOD—IMMORTALITY.

One contributor favors us with an article in which the principal character is "God;" another writes "God," the "humbug of humbugs; and a third puts him down an "Almighty Spook." One contributor reaches with his philosophy, into an eternal future of fresh springing loves and joys; another tells us there is no philosophy for a life hereafter, and that it is not philosophical to wish for any. There is a plea made for the freedom of the affections; and we have only to regret that there is none made against such freedom. But none has been sent, and as we cannot make it *OURSELF*, we shall have to wait till somebody else does. It is in no swaggering spirit we say that our journal reaches many of the most profound thinkers of the time. Such is the fact, and we are not too modest to state it. The *SOCIAL REVOLUTIONIST* has access to some of the principal centers and sources of revolutionary thought and radical reform; and we believe that most of our readers are already infected with the Free Love Heresy, or becoming so in theory, at least; and if any wish to counteract this tendency, now is the time to strike. Our pages are free, and the invitation is cordial. Whether it hit or not, all we ask is *FORCE* in the blow.

As to Immortality, it is not as strange to me that I shall live in a world hereafter, as that I now live in this. There seems to me quite as much philosophy for my living in another sphere, as for my having already lived in two. But metaphysics will hardly settle this question; it never has. The discussion is now placed upon other grounds. We are aware that friend Treat has elsewhere attempted to account for all wonders, by reference to the unconscious action of intelligent forces; and though there are some excellent things in his "Tract," we believe, as to the main intention, it fails signally. There are classes of "physical manifestations" which all attempts to account for, except by direct reference to conscious intelligence out of the flesh, but deepens mystery and mystifies philosophy.

We are told that this idea of another life has cheated mankind out of the enjoyment of this. It has, in the same way that false apprehensions as to our destiny to-morrow, may make us unhappy to-day; but this we can't accept in Court, as testimony against to-morrow. If the religious hypochondriac—the victim of untruth and superstition—give himself a deal of trouble, in this world, all about the horrid nothings of a heathen theology, he simply unfits himself for the enjoyment of happiness in the next world;—that is all. His fables don't destroy God's eternal truths.

"I believe what had a beginning, will have an end, and there is no help for it; and so I shall have an end." If "I" sprung from nothing, possibly I might return to nothing. If

I had my beginning in gross matter, possibly I might end in gross matter. But I, the veritable self-hood, in my case, claims a higher origin for itself. Complicated in the elements of its being, it is, nevertheless, a unity, and it refers its origin to a like complication of principles, which, in unity, constitute the Life of the Universe—the Central Force of Progress, Destiny itself, working out eternal results—SPIRITS THAT NEVER DIE.

We like our friend's poetry and rhetoric better than some of his philosophy; as when he says: "I believe there is a Universe, and it is self-evident that there is nothing else; and so I know there is no God." We may test this logic as follows: I believe there is a Universe, and it is self-evident that there is nothing else; and so I know that there is no Joseph Treat.

We protest against any wholesale or unqualified denunciation of "God." If it be the sect-gods, or the idol-gods that are meant, of which every idolater, whether called "Christian" or not, has one or more; friends Barry and Treat cannot abominate them more than we; and with every shaft they hurl at the historical monsters, goes our hearty "God-speed." Let us destroy the false conceptions; but there is a central truth that bids us spare the name.

Amid all the various, diverse and absurd conceptions of an inscrutable Power, there is a principle which is common to them all; and this is the essential God-idea. This idea is co-existent with man, and no power can eradicate it from the human mind. It is the nucleus of a series of progressive God-characters, which are commensurate with the various stages of human development. The Methodist has a rather better conception of God than the Calvinist, and the Spiritualist better than either; but essentially, all refer to the same occult Energy, and all use the same name; and why not? Some of friend Barry's ancestors were hunters, warriors, traders, etc.; such characters as the last of the line would not be; shall we, therefore, denounce the modern "Barry," because the historical ones were more or less vicious? My ideas of the Deific principle differ very much from the Antinomian's; but he says "God" to designate his, and I say "God" to designate mine. When Copernicus made this flat, angular "earth" round, he stuck to the old name; and he was a philosopher.

We know that all these monstrous shapes of gods, grew out of the idolatrous planes of human existence; and so long as there are human beings on those planes, such gods will be worshipped. War as we will, we cannot destroy them, and it will avail nothing to fight the name. The God of any one is the best conception he can form of the All-Source of Universal Action; and the only way to deprive him of his idol, is to elevate him above the fables with which he has enveloped the God-principle. We can only demolish the Pantheon of the world's idolatry, by enticing away the votaries who stand sentinel;—and by all the appliances of human development must this great work be done.

But there are many whose souls would expand more rapidly, if out of the contracted sanctums of their idolatry. They are ready for the crisis; and we have but to unveil their idols, and show them the monsters they have worshipped.

I use the term "God," and always expect to. It is a most significant word, to my mind, and I can't afford to do without it. By the term "God" and all of its class, I mean, in short, the Collective Energies of the Universe in Unity.

Exalted conceptions of God and of Immortal Life cannot possibly do any mischief, but a great deal of good. The plague-spots of the religious world are its false notions of Deity and of the life to come. That there are false conceptions of Future Existence, does not disprove the doctrine of Immortality;—and that there are false conceptions of the Ruling Principles of the Universe, does not disprove the existence of such principles, in their distinct unity or God-form.

Appropos to the above, we move the adoption of the following resolution:—

RESOLVED, That the God of the Jews, as delineated in the Old Testament, is an inconsistent and discordant (immoral,) character.

If any of our readers can find a man of acknowledged ability to sustain the negative of this resolution, in a public debate, we shall find one who will do ample justice to the affirmative. This is only one of the issues of these times; but we must get these old heathenish gods out of the way, as fast as we can;—and the more thought we can arouse, the better. As we unlearn error, we put away our false gods; as we learn truth and live it, we become true men in the work and wisdom-worship of the True God.

C O R R E S P O N D E N C E .

TRIUMPH OF FREEDOM.—I will begin by remarking, that T. who came here with me has by his public lectures, and as a medium in private circles, for the past ten days, done a great work in the mind here for Social Freedom, and amid a mighty opposition, the cause of Free Love is mightily expanding. He gave his last tremendous lecture on Free Love last night, and has caused the spiritual goats and sheep to separate, and the two leaders, hitherto in the spiritual cause here, are to lecture against each other next Sunday—*mirabile dictu!*—"now let thy servant depart in peace, for my eyes have seen thy salvation." Never did I expect to see such victories here, in so short a time!—J. H. C., Waukegan, Ill.

CHEER FOR THE BRAVE.—During my stay in the city, I also called on the Nichols; for "these that have turned the world upside down have come hither also;" and some of the people believe and consort with them. The devout Greeks, a great multitude, and the "chief women not a few." But certain low fellows, of the baser sort, moved with envy, are trying to set all the city in an uproar, and the same old cry once raised in Thesalonica, is now being echoed by the Press. And I say, God speed them all. They are all helping on the work of progress. Agitation is the first thing in order; regulation the next. Perfection follows somewhere in the train; and then, we shall begin to live, and know what we are living for.—SUSAN S. C.

SOCIAL QUESTIONS.—I long to be among free, tolerant spirits, who can see a beauty in obeying our spontaneous attractions, and regard with a boundless toleration all deeds arising from a nature free and unrestrained by all legal impositions. I scorn the virtue manufactured by legal force. I hate the Pharisaical spirit exhibited by "law-abiding people," when a strong nature asserts her power over the sham life of the world. And, as I scorn and hate these, so intensely and decidedly do I love all the beautiful, true and holy impulses of the human soul when its white wings are unshackled, and it is fetterless and free to act the beautiful thoughts upspringing in its inner life.

I may see a thing abstractly true, but can never incorporate it as my own, unless living, breathing facts are there to force the conviction upon me. It has been thus, thro' all the phases of the social idea. Never until this time, have I admitted full belief in freedom for Love. Until within two years, I have thought the isolated home, with its two lovers, the sweetest spot of earth. Now, my eyes are less dim! I see, that marriage and the isolated household are the two wheels of Juggernaut, to crush its victims everywhere; all, unconscious tho' they be of the cause of all their sorrow.

I see most strongly, that the "civilized household is a patchwork of impertinent drudgeries, requiring the forfeit and unsparing renunciation of one's favorite tastes, pursuits and means of true developement;" and, as I see that entire freedom of the affections, as for every other sphere of the soul, should be the glorious inheritance of all; then I see that unitary life is the great panacea—the great restorer. For well I know, that so long as the isolated home remains, just so long will it be useless for you to preach for the freedom of woman. Woman must own herself and still have the sweet privilege of loving; and she can have neither in the outside world. Love can never be free until man and woman shall be self-sovereigns, and this sovereignty can never be attained out of the united home of the Phalanx.—CORDELIA B.

REASON VS. SECTISM.—I used to belong to the Albright church, but was expelled about sixteen years ago, when I was about twenty-six years old, for writing about the imperfections of that church, and suggesting how improvements might and should be made; and for nothing else. I was whipped into their ranks however, about a year afterwards, and

remained in it, an obedient member, not calling any of their notions in question, until about two years ago, when I again broke their bounds, and was found reading books containing new ideas, and worse than that, I spoke well of some of the ideas, I had learned from those books. This was a great offense; I was accordingly tried, convicted, condemned and executed without their ever reading a syllable of the books; there was no complaint whatever of any immoral or vicious conduct against me, but with them it was enough that I broke over the bounds, in search of wisdom. But I have not been the loser by the process.—A. R., Geneseo, Ill.

WORDS OF CHEER.—Your language is appropriate to my soul. I have longed for a "Radical Organ," through which I might express some of my views, and, perchance, mingle with my fellow laborers, for the restoration of suffering humanity.

I have, many years since, laid off all Sectarian, and even Religious obligations pertaining to man's dictatorial government; and, while I claim "Individual Sovereignty" for myself, I would, also, extend the most liberal lenity and charity to all;—believing the time is fast approaching in which all governments will be suspended;—in which it will be no longer necessary for "men to teach every one his neighbor, saying 'Know ye the Lord!'" neither to arrogate to himself superiority over his fellow, but when Reason shall be in all things our most powerful weapon.

No Creed or sect my Soul can bind;
My Brotherhood is all mankind.

In view of the many absurdities, and even damning ills which have grown out of Political and Religious governments, and seeing the hydra-headed monster of Slavery generated, and tolerated in the land of boasted freedom, I am constrained to withhold my hand and voice from the political franchise, which, though meritorious in design, is too ill-fruited to meet my approval.

I send you my name and subscription for your Journal; and am glad to learn that our immediate neighborhood (Salem) has sent ten names to your aid. I hope to hear of your liberal support in every direction.

The love of money, and the luxuries of life diminish in the brightness of their attractions, as we turn our minds to the more sublime realities of Science and Heavenly knowledge. Even life itself, without heavenly, future hope, would be a dull monotony of daily toil.

But Heaven inspires with blissful hope,
And bids our souls arise;
E'en death itself shall lose its sting,
When men are truly wise.

My Friends;—I long to see the time when "Righteousness shall cover the earth as the waters do the sea;" when a union of sentiment, and a reform in our practical life, shall so far be disseminated throughout our land, that we shall be enabled face to face, to see our brethren in the great work of individual and national reform. May all be encouraged in every good word and work.

WILLIAM HUDDLESTON.

NATURE AND THE SABBATH.

BY W. D.

'Tis Sunday, but the morn peeps out;
The breezes play the woods about;
The wild birds sing their gayest song,
And echoes sweet the notes prolong;
Wide fly the blazing gates of day,
And Sol rolls on his sunny way;
The trees are weaving Summer bowers;
The bees are kissing maiden flowers;
Young streams are dancing wild and free,
And linking hands to meet the sea;
The spider spins his silky line;
The vines around the old oak twine.
Up! idlers, up! the world's at work,
Nor meanly thus your duty shirk.
Your preachers lead your souls astray,

For Nature knows no Sabbath day.

Maiden, sing thy merry song;
Ploughman, drive thy team along;
Blacksmith, let thine anvil sing;
Woodman, make the forest ring;
Sailor, spread the snow-white sail;
No Sabbath knows the flying gale.

City toiler, full of care,
Out and breathe the balmy air;
Out, and bathe thy dusty feet,
In the meadow cool and sweet,
Where the birds, God's heralds free,
Shall preach his Gospel unto thee.

LETTER FROM BOSTON.

TO THE EDITORS OF THE SOCIAL REVOLUTIONIST:—Having seen for the first time your glorious, free-spoken sheet in the hands of our worthy brother, C. A. Codman, of this city, I cannot let any longer time pass away without extending to you, and through you to all your readers, a cordial greeting from a heart beating in every pulse for the principles and progress of social reform and freedom.

It has done me good and strengthened my soul for the contest continually going on and around us, to read the bold, plain, able and earnest language, breathing out in each line a true life to throb in every vein of the great reformatory body politic, and feeding full to light a glorious beacon of physical, mental, social and spiritual freedom, that shall shine out a brilliant star of hope, to illumine the ever developing pathway of the future. All around, there are hearts craving, seeking, yearning for the breaking down of the barriers that tyrant Custom, Prejudice and hollow-hearted, selfish Cant and Bigotry, under the name of Religion, have reared up to stop the flood of Free Thought and Inquiry, that throbs and swells in every true soul; and may I not thank you on behalf of those who, secretly with you, are yet too much tied down by the bands that fetter freedom, in our day. For myself, I have long since thrown away these conventional restraints, and have become assured of the necessity of complete toleration and liberty, ere we can attain to perfective Harmony and Progress, and everything that tends to advance this freedom from sectarianism. I can extend a fraternal greeting too, and wish it success, however it may differ with my views, for every out-spoken, honest opinion is a link in the chain that binds Truth around the world's great heart.

There are many great and vital questions, affecting deeply the interests of the people, which enlist the sympathies of reformers of all classes, yet the great question, which, whether we acknowledge it or not, is permeating all through our society, shaking and undermining the props that support the present hollow system,—is the right of every human soul, man or woman, to the perfect and complete freedom of the affections. We must labor more and more earnestly, and strive to set forth the principles upon which we have this right, so that misrepresentation may not bedim its lustre, and such a radiant flood of light shall be poured around and about us, that the dark clouds of falsehood shall melt away in the full glory of Truth's noontide.

O, brothers and sisters, there is everything to encourage and strengthen us for the battle we are all in some manner engaged. Hark at the moans that come piercing from millions of noble souls, bound down by the despotisms of society and custom.—See glorious lives, all wasted and blasted; see the priest, all black with hideous falsehood and vice; see the present but faintly radiated with the morning's great dawn; and then look into the future! See what a glorious vision opens before us! See, though the storm lowers, though all earth's darkest hell vomits forth its hireling priesthood to do battle, yet steadily onward march the solid ranks of the reformatory army, and brighter and more beautiful glows the Eastern light, until all earth and heaven will be glowing and refulgent with its sublimity. Peace, virtue, truth, harmony, love, fraternity, freedom and true life are in the train of our army, and we shall conquer, for

“Ever the world goes round and round,

And ever the right comes uppermost.”

We, here in Boston, are laboring to the best of our humble ability for the advancement of progress, and the united good wishes of all reformers, are winging their way to you and your co-laborers.

Believe me ever your brother

in the bonds of progress and fraternity. R. J. HINTON.

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